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Teachers



THE
CHURCH SCHOOL
TEACHER

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J. VINCENT NORDGREN

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The Church School Teacher

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The Church and Returning Service Men

By THE EDITOR

IT MAY BE that too much has already been said and written on this subject. Certain it is that further discussion is out of place if it tends to identify returning service men as a problem either to themselves or to their churches, their communities, their families.

Because of this very commendable desire to avoid looking upon returning service men as a problem, there is danger of going too far the other way. True it is that G. I. Joe does not want to be meddled with. He resents anything that borders on supervision or that betrays lack of full confidence in him. He wants to be neither fussed

over nor worried over. But it would be a mistake to ignore him. The church does have a responsibility toward him, and it would be tragic to show no interest in him and his kind.

First, it would be an injustice to the service man. He has been away a long time, and he has gone through more than anybody understands. No matter how good it feels to get back, he can not easily take hold just where he left off, for he is not the same person. Nor is the home church just what it was when he went off to war. Changes have been made. Some of his best friends are gone. Other

people have taken over some of the activities in which he had a part. He will discover that somebody else has the jobs he had before: teaching that Sunday school class, singing bass in the choir, heading up League programs, ushering at the Sunday morning services. Sure, he will be glad to see that the work has gone on, but he may feel a bit out of place now, and the sureness of those who have taken over may easily alienate him. For his own good, every effort ought to be made, but as inconspicuously as possible, to help ease him into the groove in which he was moving before he went away.

His war experience has matured him, given him new ideas, new needs. *Stars and Stripes*, Army newspaper, recently carried an editorial that ought to have wide reading.

"Don't worry about what the men overseas are going to be like when they return home. Don't worry about their becoming mal-adjusted personalities dependent on government and relatives. You'll find them ready to produce a good day's work, to found a new business, to grow better crops, to build comfortable homes, to rear healthy and happy children. Further evidence of this is found in the fact that more than four-fifths of the

army pay roll in the European theater of operations is going home in family allotments, insurance, war bonds, and other savings."

One of the inspiring reports from chaplains is their discovery that many men in the armed forces have expressed desire to know more about religion. Your G. I. Joe may now be looking for things in the home church which did not concern him before. He may want to be in a Bible class, not for the sake of piously saying that he has joined a Bible class, but because he wants some fellowship with men who are facing reality. Perhaps Sunday morning is the time for the class, but it may be that the League or Brotherhood can work out plans that will give him what he is hungry for. Wherever he gets it, it must be real stuff. Hand him a lot of thin, sloppy stuff, and he is almost sure to turn away. And he is not likely to wait around long to see whether he is going to get it. If his church does not "click" with him the first six months he is home, the chances of integrating him into the congregation are very meager. Once gone, he is not likely to come back.

He will be poorer for that, and so will the church. It won't do the church any good five years from now to have him over at some

veteran's organization meeting on Sunday morning when he should be at the church service. And it won't help the church to have him and dozens like him giving hero-worshiping youngsters in the home town patterns that are something less than Christian. For the church's own good, let her bestir herself now, before it is too late, to find a job for every returning service man, to let him feel that he is wanted and needed, to help him know the blessings of fellowship in the gospel of Christ, not by simply being admonished about them, but by actual experience in the warm and active spiritual life of a congregation that is responsive to its calling.

The Sunday school needs many of these G. I.'s for teachers. There are classes of boys in every school that would profit greatly by having a returned veteran in charge. In the choir, in the League, in the Brotherhood, on the board, wherever there is work to do and a feeling of responsibility to be cultivated, let us make room for G. I. Joe. He needs this; so do we.

If They Can Find Out

CHARLES LAMB once said jokingly, "I am determined that my children shall be brought

up in their father's religion, *if they can find out what it is.*"

What Lamb proposed facetiously is often acted upon seriously. Many children never know what their father's religion really is. He never tells them what he believes. If there is a God of love and justice, he never says anything to them about Him. If there is a Saviour who saves, they never learn of Him from their parent. Naturally the children adopt the same religion for themselves.

What! No Classes for Young People?

POOR CHURCH! Yes, a church is poor indeed if it is not carrying on an effective program with its young people of high school age. No matter how imposing a building it has or how large a budget it raises, a congregation is nevertheless poor if it works on the assumption that when a youngster is confirmed, his learning period has come to an end.

Here is an example. Some time ago I was asked to meet with the pastor, board of administration, Sunday school staff and heads of auxiliary organizations in a church of about 400 members. They wanted to discuss ways of improv-

ing their educational program, including new equipment.

We began by making a brief inventory of what they were now doing, their various departments and the enrollment in each. The list we made on the blackboard was about as follows:

Nursery (2-3).....	12
Beginners (4-5).....	26
Primary (6-8).....	46
Junior (9-11).....	41
Intermediate (12-14)...	34
Senior (15-17).....	0
Adults	7

Pupils in the intermediate department were divided as follows: junior confirmation class, 14; senior confirmation class, 13; last year's confirmation class, 7. Above that age group there was no program at all, except for an adult class which a few parents of small children attended somewhat irregularly.

"What's the matter with the high school age?" I asked, pointing to the big 0 after *Senior*. "Don't you have any young people of high school age?"

"Of course," they assured me. "Over on that wall are the pictures of recent confirmation classes." We looked, and found that recent classes had averaged about fifteen members each.

"I think we ought to do something about that," said one of the deacons. "It would help to hold them and keep them interested in the church." Others agreed that this was true, and that the high school age was a time when youth would profit greatly from Bible study and discussions touching upon the life and work of the Christian church.

We went on to other matters. After a while the question of securing teachers came up.

"What suggestions do you have for getting good teachers?" somebody asked.

I went back to that zero on the blackboard. "Don't you think that this accounts for a large part of your problem?" I asked. "If everybody in your church quits learning at the age of fifteen, where are you going to get the kind of people you need for the teaching program of the church?" They all saw the point.

Later a question arose about parents. "Some of them are so very indifferent and they don't seem to understand what we are trying to do in Sunday school. What can we do to get the parents to cooperate?"

Of course there were many things that could be done, but the first was to go back again to that

Senior....o. Psychologists' tests show that the ability to learn is at its peak in the teen age, and here that church was, neglecting its opportunity to teach future parents many of the things that a person ought to know if he is to be an interested and informed Christian.

So much for the discussion we had. However, that *Senior....o* has haunted me a great deal, and I hope it haunts some other people, too, not only in that church that I was visiting, but in scores of congregations that are making the same sad mistake. If the Sunday school neglects the teen age group, the whole future of the congregation is weakened. If we are not instructing our young people in the Word of God and fostering their interest in the kingdom of God, where are we to look for our future Sunday school teachers and other leaders? And if a church goes on making that mistake, what hope has it for enjoying the cooperation of informed and interested parents ten or fifteen years hence?

The benefits of a strong youth department in the Sunday school can hardly be overestimated. It helps to carry the youth of the church through what is perhaps

the most critical period of life and it both holds and strengthens them. It also makes them active members of the church. The best leaders and workers in the League, the choir, and other activities in the congregation are usually people who have had training in Bible classes. As a rule, this group of young people is also most regular in attendance at Sunday services and at the Lord's table.

Furthermore, the senior department in the Sunday school gives added significance and prestige to the school in the thinking of children in the younger grades, for naturally they look up to their older brothers and sisters. There is not the same temptation for a ten-year-old boy to say, "When I'm confirmed, I'm through," as there is when his older brother sits out in the car during Sunday school. The senior department also encourages better attendance at the Sunday morning service, and in general it stimulates in the youth of the congregation a more active and intelligent interest in the life of the church.

Most important of all, it means much for the eternal welfare of our young people. Few things, if any, are more important than that.

Growing Interest in Primary Classes

By MARION POPPEN ATHY

THE TEACHERS of the primary department were having their first meeting in the new fall quarter. They were making plans for the first quarter of the second year of the new Christian Growth Series.

"I am glad we are using a new course," said Miss Jones, one of the older teachers. "I enjoy using new materials. I think they give you new interest in your work."

"And I enjoy trying new methods and using new ideas," said Mrs. Brown, another of the older teachers.

"It's all new to me," one of the young assistants said with a shy smile. "The lesson plans are all written in detail, I know, but I am afraid I can never do all the things that are suggested."

Miss Mary, the primary superintendent, hastened to reassure her.

"No one expects or even wants you to try to do *all* of the things suggested in a session plan. A number of suggestions are given so that each teacher may be able to choose activities which are best suited to her class. That is why we have

these teachers' meetings, so that we can discuss the teaching materials and decide what activities to include in our session plans."

"And now," continued Miss Mary, sitting down at her table before the group, "suppose we begin at the beginning, about twenty minutes before the first session begins." She smiled at one of the assistants who was always late in arriving on Sunday morning.

"Twenty minutes?" asked the young assistant, blushing a little.

"*Twenty minutes*," said Miss Mary firmly. "I should like to have every teacher in this department arrive at her post at least twenty minutes before session time, so that she can make all her preparations for the session before the children arrive, and be ready to devote every single minute of the session time to purposeful activity."

"When I was a child," Miss Jones said with a smile, "my Sunday school teacher always arrived late, after all the children were there. She'd come hurrying in, all out of breath, and snatch off her hat and jerk off her gloves. Then

she'd hurry up to the superintendent's desk to get her class book and lesson papers, and hurry to the cupboard for supplies. Our class was always about fifteen minutes late in starting."

"And I suppose you children sat there quietly, waiting all that time?" asked Miss Mary with a smile.

"I'm afraid we didn't," admitted Mrs. Jones with a rueful laugh. "We were rather naughty sometimes. I can remember a day when the Sunday school superintendent came in and found some of the boys jumping off the piano."

"I think a good many of the behavior problems about which teachers complain arise because the children have to sit around aimlessly waiting while the teacher hunts materials or stops for a bright comment or a minute's chat with the superintendent or a fellow teacher," said Mrs. Brown.

"I visited a primary class last summer while I was away on my vacation and I noticed that the children grew restless while they were waiting for the session to begin. That's why I like the pre-session activities that are suggested in the new lesson plans. They provide something for the children to do while they are waiting for the session to begin, and they also help

to introduce the lesson materials."

"I think all of you will be interested in the lesson materials for the new quarter," Miss Mary commented, taking up her Teacher's Guide, "especially the eight sessions in the first unit, 'The Every-day Life of Bible People.' Unless you happen to have made a study of Bible geography, I think you will find that there are many things that you did not know or realize about the land of the Bible."

"We have all known the more familiar Bible stories for so many years," Miss Mary went on, "that we tell them almost without thinking. We tell the facts, but we don't really 'see' the story as we tell it. I have told the story of Jesus as a boy in Nazareth many times, but I don't believe I ever stopped to wonder about Nazareth and about the people who lived there. I didn't know whether it was built up on top of a high hill, or lay in a sheltered valley. I have never really 'seen' the story as I told it.

"The eight sessions of the first unit have been designed to give us a background for our Bible stories, so that they will seem more real to us and to the children. There are many things mentioned in our Bible stories that are outside the experience and knowledge of children, and of the teacher as

well. In the sessions of this unit we learn how the people of the Bible lived, how they built their homes, what they ate, how they did their work, and how they spent their days. Each session has a special section for the teacher, marked, 'For Your Own Preparation,' which gives added information of interest."

"I noticed the activities suggested on pages 10 to 13," Mrs. Jones remarked. "They are all designed to help the children to express in a concrete way the things which they are learning about the land of the Bible. I think we should plan to carry out one or two of them."

"We may have to change and

adapt the suggestions a little," Miss Mary agreed, "but I am sure that we can use them if we try. Activities have just as much teaching value as stories if they are used properly."

"That is particularly true of Christmas activities," said Mrs. Brown. "Learning Christmas songs and poems, and building Christmas scenes, and making Christmas gifts to bring joy to others, all play a big part in building Christmas spirit. I am anxious to see the Christmas suggestions in the new book."

"Then," said Miss Mary, with a smile, "suppose we start to work and make plans to use our teaching materials in the best possible way."

Energy for One More Step

On the rock near the top of Mt. Washington there is a marker on the trail to show the spot where a woman climber lay down and died. On a clear day her action looks ridiculous. There is the top so close that you can almost hit it with a stone. One hundred steps more and she would have reached the hut at the summit, the shelter she sought. But this she did not know. She was disheartened by the storm which beat on her body, reached at her courage. She could not measure how far she had to go. She died one hundred steps from her goal. A battle, so the strategists say, is won by the army which can hold out minutes longer than the foe. A man can not do everything, but he can keep going. He has energy for one step more. He has a bit of resource left, even when he thinks all is spent.

ALLAN KNIGHT CHALMERS in *The Constant Fire*.

Let's Talk It Over

By GERHARD H. DOERMANN

THE Christian Growth Series of Sunday school lessons, now beginning its second year, is as fine a system as *you* make it. *You* are the teacher. Perhaps these lessons are a far cry from the lessons you taught formerly. Perhaps you are new at your task. In either case a few hints concerning the Intermediate lessons you are to teach this quarter and the next may be of help.

Planning the Session

At the very outset it is important to recall that the pupil's study book is for class use. It is a study guide for the pupil during the class session, with the teacher acting as consultant, and offering direction and guidance in the study. In such a procedure it is more important than ever that a definite session plan be worked out by the teacher. When the session reaches its final minute, the lesson must also be completed.

Selection of material is vital for a lesson plan that fits *your* situation, because of varying factors such as abundance of materials, length of time available, and the

differences in ability of the pupils. In such a plan, all the work that had to be omitted from the session itself, should be assigned for home work. Thus in this series of lessons home work is follow-up work! This has the advantage of properly motivating the home assignment. If the Sunday school had a longer session, there might be no need for home work, but when the class period is limited to about thirty minutes, a certain amount of home work is necessary if the pupil is to make satisfactory progress.

The most important part of the directions offered you in the teacher's guide is the aim. It is around this that the selection of materials and your lesson plan will revolve; for the aims will guide you in reaching definite objectives and goals, both mental and spiritual. This is the *Christian Growth Series*. Everything used and discussed in the class period should have its place in producing Christian growth in your pupils.

Worship, too, has a part in the lesson plan. It should not be merely a formal prayer at the beginning

and at the end, but a vital part of the lesson. The lesson for the day should be a unity. You may, for instance, make the task of memorizing Scripture or hymn verses a part of your worship by calling for it, not as an exercise, but in a devotional manner.

Your teacher's guide offers you a variety of exercises and of ways to use them effectively in promoting the aims. I do not believe that you will have trouble with that phase of the lesson. I only suggest that you choose as many as you can use in your lesson plan, and choose them with care. Then assign remaining exercises for follow-up work at home.

Perhaps I should add a word more concerning the follow-up assignments. They consist mainly of Bible readings, memory work, and exercises and projects. The readings should be the lesson's Bible chapters, from which only excerpts can be used in the class session. Make your assignment either on the blackboard or by dictation, the pupil taking it down in a notebook. Written assignment slips may also be prepared and handed out. An assignment should be definite and clear. It should flow out of the session's work and discussion, suggesting new angles and additional truth to be discovered, so that the

follow-up work will carry on the lesson and its aim to new achievements. The assignment will thus be motivated and interest aroused. Allow time at the conclusion of your lesson to make the assignment. Be certain to call for everything assigned at the beginning of the next session. Pre-session time may be profitably used for this purpose.

Perhaps This Will Help You

It takes a bit of doing to prepare the lesson and the session plan. But when it is well done, you will have mastery over the lesson materials and the class as well. You will feel adequate to any teaching situation.

If I were preparing the lesson, I would proceed according to the following three steps.

First I would ask the Lord's blessing and guidance. I would then proceed to study the *pupil's book* just as if I were a pupil, reading all the assigned references, answering the questions, and doing all the work assigned. Doing this will give you an idea of what you will expect of the pupils, will help you to prepare from the viewpoint of the pupil, and will give you a preliminary grasp of the lesson materials. Jot down answers to each part in your notebook as

you go along. It will be helpful to time yourself as you do this work!

I would next study the *teacher's guide*. Follow the order as there given. In lesson 3, for instance (which we shall use for demonstration purposes here), I would read through Genesis 12 to 21, the Biblical basis. Glance through the section "Before Class," and then study the aims *thoroughly*. All of your thinking regarding this lesson should from this point on be influenced and guided by these aims. Make them your own! This is a vital step.

"The Teacher's Study" will then offer you any explanations necessary concerning the Biblical basis of the lesson, and will help you organize its chief points into a forward moving unit. It would be wise to jot down these chief events in order in your notebook. When you have completed it, *think* it through. Then think it through again with aim number 1 in mind. Think it through a third time with aim 2 in mind. This last will take more effort, for each feature of the lesson that you plan to use must now be considered from the angle of God's marvelous love and the appreciation of that love on our part.

Turn next to a preliminary study of "The Class Session."

Note in each part what is required and pay particular attention to the part each plays in developing the aims. "A Review" (lesson 3), for instance, will develop Aim 1. "A Contract" will develop both aims if it is correctly carried through. In all parts be certain that you keep *Christian growth* in mind as your ultimate aim, and never be satisfied to get certain facts across. I would also go through the final part of the teacher's guide, "Something Else to Do," in a similar way. All through your study of the exercises, etc., check your own answers as listed by you in your study of the pupil's book.

The third part of preparation is the lesson plan itself. This should be comparatively easy if preliminary steps have been taken as suggested. All you need to do is to put down in order the parts of the lesson you plan to use, with a reminder to yourself to use that particular part in developing factual knowledge, spiritual growth, or both, as the case may be. List with each part also any problems you feel need discussion and any illustrations you would like to add from your own experience or reading. Use the pattern and outline offered in "The Class Session" for your plan, eliminating what you can not use, and adding what you

feel will be helpful from other sources. Determine how much time can be spent on memory work as suggested in "God First," and how much time will be required to make the assignment of things to be done at home. Be certain to include the Bible reading, breaking it up into *daily* reading assignments, and the review of memory work. Any continuing home assignment such as "Beginnings" should not be omitted, but the pupil encouraged to carry the project to completion.

Now add to your plan your opening and closing worship, check the time, and you are ready to meet your class.

May I in conclusion suggest that the three steps of lesson preparation be taken on three successive days or evenings? It will not be long until you will find it will not take you nearly so long to follow this procedure as you now think it will. God will bless your faithful preparation and give you joy in teaching.

To See Is Not Enough

A RECENT STUDY seems to indicate that the increased learning which comes from the use of visual materials, as determined by many investigations, is not due primarily to the visual experience alone, but rather to the adding of a visual experience to other teaching procedures. It suggests that visual experiences alone (the mere viewing of pictures in this case) may be less effective than the lecture method, at least for informational learning. Visual experiences, when integrated with other experiences, such as listening to

the teacher as she raises questions or makes explanations, participating in discussions, etc., have been demonstrated to be effective. Teachers probably are not, however, justified in assuming that the visual experience is so effective that other types of experience should be eliminated in its favor. The most effective learning will probably come from the proper integration of many types of experience — not from concentration upon one.

CLARENCE B. JAYNE in
Journal of Educational Research.

The Problem of Adult Education in the Church

By HOWARD G. WILEY

EDITOR'S NOTE: *In this thought-provoking article Dr. Wiley concludes the discussion which he began in our October number.*

With the great challenge and opportunity open to us, how can we make an impact on the 27 million adults belonging to the churches? Rightly directed no other organization or movement can have such vast potential strength. No civic or nationwide planning group has such worthy purpose or high standing in the public mind, nor has such a strong and life-long hold beyond its members. None is so well assured of God's presence and the resources of his power as it undertakes to fulfill its true mission. In the space that remains let us seek to evaluate what is being accomplished by the churches; how we can strengthen it; and also consider other approaches which may help more thoroughly to cover the field.

One would be blind indeed if he failed to notice what is already

being done in the churches of our country in this area of adult education. To appreciate this fully we need to consider the great value of services of divine worship with their sermons from the trained and consecrated ministers of our land. We will need to recognize the work accomplished in Bible classes, women's missionary and social service meetings, choirs, midweek programs and study groups, occasional opportunities for counselling, and to some extent pastoral visitation. We will need to add, perhaps, on a very small scale, religious periodicals, visual education, radio programs, and the training which comes from experience on boards and active committees. All of these, and others you can name, contribute to the total picture.

Preaching is one of the most ancient forms of Christian education. "Jesus came . . . preaching." The Apostles preached and every century has had its great preachers. Churches can keep going some

time without preaching, but not for long. Protestants, demand preachers and preaching. I am sure, however, that we all agree that the sermon has its limitations in the field of religious education. Generally speaking educators and civic leaders look upon the sermon as propaganda instead of a true educational procedure. As a rule sermons do not stimulate Bible study, guidance and help in prayer and the private devotional life, nor do they afford opportunity for individual expression, an essential in the learning process. I am sure we can all point to many individuals who have sat through sermons all their lives and yet who in many ways are religiously illiterate. Sermons on the other hand are a definite part of our adult religious educational program and must not be overlooked in our survey.

Let us look for a moment at the Bible class. A number of years ago the Adult Bible Class movement became quite a fad. Attendance contests were held between cities and it looked in some instances like certain adult classes were more important in the eyes of those who belonged to them than the church itself — a case where the tail wagged the dog. And yet properly conducted Bible classes are a necessity in the local church. Com-

ing to Minneapolis as I did from a part of the country where adult departments in churches were very active, and from a church which itself had more than 700 adult members in eleven different classes, I was amazed to find here so many churches with no such classes. I recognize that in some instances this is due to lack of housing facilities, and yet that is not an answer to the problem. Recently I was asked to speak at the Methodist Church in Windom, Minnesota. On Sunday morning the good wife of the home in which I stayed asked if I would like to go to Sunday school. She took me to the men's class and again I marvelled at what I saw and heard. There were only about 35 men present. Many of them appeared to be farmers and hard working people. But the discussion held that morning would have graced any of our fine institutions and I thought to myself that America is still pretty safe if it has scattered out all over the country, in its rural areas and small villages, groups of men who could so intelligently interpret the teachings of the Bible in the light of modern day issues.

I recognize that the lack of leadership for such classes is quite often an excuse. As far as that is concerned the same is true in our chil-

dren's and young people's work. To fill those posts we lay our hands on capable people and proceed to get them into training classes and in other ways fit them for the task. Certainly the same can be done in adult work. A peek into some churches indicates that the pastor is partially answering this problem by teaching a class of adults himself.

One of the real marks of progress in the church adult field is the reorganization of the women's work in many of our leading denominations. Increasingly the Ladies' Aid and small missionary groups have disappeared and in their place has come the conception of the total women's program as is reflected in the Women's Society of Christian Service of the Methodist Church and similar federated groups in other denominations. Pastors will do well to strengthen the movement and to give enlarged vision to the leaders of women's work as to possibilities of further enriching the monthly meetings and the study groups in connection with the program.

The remainder of the avenues of adult education which were mentioned earlier are more or less incidental. In many churches they do not exist at all and in others they touch but a small number.

Being as generous as we possibly can all of these methods put together are not effectively reaching a very large percentage of our adult membership. The curriculum if we can call it such is patchy. Great areas of adult life are untouched and vast numbers of our people have no opportunity to study, discuss, or share their ideas in Christian fellowship with others.

As I have been thinking about this study for the past several months it seems to me that there are several things that we can do as churches to face the problem of adult education. Certainly the undertaking in any church is too large for any one individual. A pastor will do well, in consultation with his official board, to appoint a carefully chosen Commission on Adult Education. Leading educators, if possible, should be included together with certain far-seeing business men and women leaders. The indoctrination of this group would be very important. Its members would need to think through the implications of adult education as related to the church. They would need to approach the subject as thoroughly as a similar situation in public education would be studied. Members of the Commission would need to realize that

church membership involved something more than just the act of joining the church. Says Dr. Harry Munro, "To enroll in college is not to be educated. It is to become a candidate for education. In addition to receiving cordial greetings from upper classmen, what happens to the freshmen. A course of study is made out for him. Consultation with the dean reveals his interests and needs. The available courses, activities, tasks, disciplines are explained to him. Some are "required" of all. They are the great essentials. Others are "electives," the student chooses a "major" which will determine the field within which much of his work will lie."

This Commission will probably do well to confine the emphasis largely to the religious. This does not mean that the social implications of the Gospel will be ignored. However, there is no doubt that we have probably discussed the practice too much and neglected to teach the Bible as presenting a system of doctrine and insight which will provide motivation. People sometimes get tired of discussing their problems and we may well take a page from the experience of the people's high school in Denmark in which emphasis was given to the inspirational rather than techniques.

This Commission, it seems to me, might well concern itself with the following:

(a) First of all, its members should set out to build a sentiment or desire for learning throughout the whole congregation. This is an intangible thing, but unless there is developed within the fellowship of the church a desire to grow in things religious the work will fail. Some adult groups already have this underlying hunger. You see it as you attend meetings of the United Nations' Association, the Foreign Policy Association, and in certain literary and art circles. The same passion must be developed within the church.

(b) The Commission will need to survey and discover the various needs of the adults of the church. They will discover certain age groups within the adult life of the church which are neglected. There will be certain groups interested only in missions, or in some kind of service. These groups will need to be given vision to enlarge the scope of their studies.

(c) Without doubt there will be need to set up certain Bible classes. These should be built around a practical and a sweeping or more objective approach to the Bible, than is usually the case.

In speaking to a group recently about the use of the Bible in the church school there was a general feeling that we had failed in teaching the mechanics of the book itself and to furnish methods of approach and study. As an illustration of this, I heard a pastor speak recently on the subject, "How to Study the Bible." He pointed out that one might approach it from the angle of studying single books or of choosing some of the great chapters of the Bible or from a study of many of the characters of the Bible. Certain courses might be given in the study of the development of certain great ideas as traced through the centuries.

Such Bible classes might also furnish a certain Christian fellowship which would be also very valuable to certain age levels. I shall not forget the great comfort and help that Mrs. Wiley's mother in her 80's and 90's received from a class of elderly women. If it had not been for that group she would have been lost or very lonely in a large church. As it was she developed a close circle of friends and found great comfort in going over the Bible stories and the precious chapters and verses of younger days.

(d) Certainly this Commission should make a study of the mid-

week service or dinner meeting| It seems to me that here is an opportunity for several short intensive studies each year with perhaps two or three weeks' vacation in between the various courses. The subjects of stewardship, the meaning of church membership, of the world mission of the church, prayer, and similar studies ought to make these meetings quite vital.

(e) Certainly this Commission will want to sponsor several discussion groups or forums. Dr. Studebaker, whom I have quoted before, points out the value of the give and take which comes from honest discussions. The group, he suggests, should be small enough so that everyone will feel free to take part. The discussion leader should have some training along this line for there are "tricks of the trade" in this field which are essential if the period is to be worth while. The moment a person participates no matter how timid or backward he may feel he at once becomes a champion of the cause for which he has given utterance. Personality becomes dynamic in terms of intelligent self-expression. In many instances the pastor could probably be the discussion leader, although experiences have shown that the average minister has the tendency to be too

dogmatic and is too unwilling to be talked back to. For that reason it may be better to train up within the church certain individuals who will be willing to give one or two short periods each year to the leading of various discussion groups.

(f) After careful surveys and when the whole matter of needs has been highlighted among the adults of the church, without doubt the opportunity for personal counselling will be increased. Many times people have problems of which they are faintly conscious but when they realize that others have had similar experiences they are given courage to talk the matter through with someone. I believe that a carefully planned adult educational program will result in the pastor being called upon for many more vital conferences. It will also give pastoral visitation a new vitality and purpose. I have watched for a number of years the technique of a certain successful pastor in dealing with many church families by calling together seven or eight couples perhaps at the invitation of some family in order that they might discuss some of the problems they face in the Christian life and decide upon some particular study or exercise which they will carry on for a period of three months. Then they

come back together with the pastor and discuss their successes and their failures. I have seen him handle as many as 15 groups a year and believe that the plan has unusual merit in this whole field of adult education.

(g) Every pastor has an unusual opportunity laid in his lap in dealing with his church boards. As goes the influence of these men so goes the church. Too often church officers know little about the work of their denomination and of its boards. They fail very often to understand what their minister is trying to do or what are his objectives. What finer thing could a pastor do than to spend thirty minutes of each monthly meeting in a period of study conducted very much as a class or discussion period. For several years the Presbyterian Church has attempted on occasions to call together its church officers of a city or a Presbytery and spend an afternoon and evening in studying the life and work of the church. This is only an indication of what might be done in each individual church. It certainly should be a part of the study of this Commission.

(h) Such a program should call for some emphasis on Christian worship and study in the home. Many things are being done along

that line now and the suggestion offers wide variety. Recently the pastor of one of our churches has asked me to help him plan out some kind of Bible study in the home, beginning this fall, which can be definitely tied up with what is being done in the church on Sunday. This suggests the possibilities of some kind of Home Study Courses. Parents' classes, parent and teacher organizations, and many similar approaches will find a good response if properly motivated.

(i) Certainly this Commission will want to give recognition to those who do make special effort to meet requirements in any particular study group. I am told that the churches in Harlem make a great deal of the graduation exercises from teacher training units. They have found that many of these colored people have not had the thrill of graduating from high school or college and the emphasis given to it in their church meets a ready response. This gives us an idea of a hunger that is no doubt prevalent in the lives of many of our adults even though they do come from more cultured backgrounds.

There are still left a good many letters of the alphabet which to-

gether we may be able to fill in as ways and means in which the religious growth of our adults may be nurtured.

We are all more or less interested in the interdenominational idea. So far we have been trying to promote a new order without instructing people as to its nature. Unfortunately the ecumenical movement is one among leaders rather than the rank and file. Herein lies a need in the adult program of our churches.

I have tried to point out in this paper that the problem we face is a real one and very vital to the future of the church. We recognize that much is being done in other organizations and that the post-war period will no doubt see a great increase in the scope and outreach of their activities. We have pointed out that the churches are already doing some noteworthy things but that on the whole we are but touching the fringe of our adult constituency. The need for some group in each church to make a thorough study of the subject is very evident. Such a group needs to be more or less permanent or self-sustaining so that when the pastor leaves the work will go on. Let us remember that appreciation for the place of the church is per-

sonal life, in the family and in the community can never be taught successfully unless the whole family is instructed. Prejudice and intolerance can never be stamped out as long as we instruct children only. Let us remember that every adult is a potential learner. His life is before him, not behind him. He is always a candidate for bet-

ter living. He is the key to the Christian family and the Christian family is the key to the successful church, and to the ultimate building of the Kingdom of God here on earth. Pastors stand in strategic places to change adult lethargy into Kingdom energy. The adult is the greatest potential in the church.

Let Me Guide a Little Child

Dear Lord, I do not ask
That Thou should'st give me some high work of Thine,
Some noble calling, or some wondrous task.

Give me a little hand to hold in mine;
Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.

I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

AUTHOR UNKNOWN.

They Will Do It and Like It

By RUTH BONANDER

IN ONE of our vacation church schools last summer, the teacher of the junior-intermediate class discovered that the boys and girls did not know the Commandments. The group discussed the problem and decided it would be a good thing to know them, the foundation of all law. They began right then and there with the First Commandment and its explanation. It took only a very few minutes to learn that much and it did not seem difficult, so they set for themselves the task of learning one commandment and its explanation each day so that by the end of the two-weeks' term they would know them all.

At the assembly period the morning of the second day the class recited the First Commandment and the explanation. That day at the memory work period they learned the Second Commandment. This was a little longer and more difficult to learn, but it was done. At the assembly period each day they recited what they had memorized so far. This gave them an opportunity to review fre-

quently, which is necessary if we are to retain what we learn.

About the third day the work lagged a bit, but the stories dealing with the Commandments found in *Pioneers of Israel*, by J. V. Nordgren, helped to sustain the interest. A few minutes' time was allowed in the memory work period each day for the story and a brief discussion of the meaning of the Commandment being learned.

Then, too, the class discussed the possibility of sharing their memory work, the first five Commandments and their explanations if possible, at the worship service on Friday. Could they do it? The primary department was planning to share some of their memory work at that time and the junior-intermediate class did not want to do less than they. So they took hold of the work with renewed interest. And at the worship service on Friday they did recite perfectly the first five Commandments.

During the memory work period on Friday morning, one of the boys said with a shrug of his shoulders:

"You know, the more I learn, the easier it gets." The others agreed that that was their experience also. They had gotten far enough along so that it ceased to be a hard task, and became a pleasure in that something definite was being accomplished and each day's effort brought them nearer the goal.

At the closing day program the class recited all the Ten Com-

mandments. The parents were pleased, and so were the boys and girls, for some definite thing successfully accomplished always brings satisfaction with it.

The Catechism has been memorized countless times and it can be done now. Proper motivation and direction with frequent opportunity to share it with others is helpful. Certainly this is a goal to strive for.

Only Ears?

By HORTENSE HAGE STORVICK

AM I TEACHING as though Johnnie and Mary bring only their ears to Sunday school?

Is my instruction all verbal?

Two questions most of us need to ponder, are they not?

Background and Interests

All that Johnnie is, he brings with him. His physical and mental heritage, his home atmosphere, and everything he is interested in. If his teacher does not really know John, and has never visited his home, a large area of teaching opportunity is lost. John's hobby may be the construction of models, but if teacher is not aware of that fact, it naturally will not occur to her

to give John the happy task of constructing for the class a model of the Temple at Jerusalem.

An Active Body

Mary goes all day like a wound-up top, so active is her healthy little body. Her wise Sunday school teacher capitalizes on Mary's "pep" in dramatizations of the Bible stories being learned and loved, not expecting an active youngster to "sit still like a nice little girl" for thirty minutes at a time.

Atmosphere of the Sunday School Rooms.

The first thing that Johnnie and Mary learn in Sunday school is

not what the superintendent or teacher *says* but what the Sunday school rooms say; the atmosphere of gladness and reverence, the loving care bestowed on the physical arrangements, the order and cleanliness, the punctuality of teachers and pupils.

What Does Your Face Say?

Before superintendent and secretary and teacher *say* a word, their faces and actions say much. Love of Christ, His high regard for human personality, reverence, all are attitudes which youngsters quickly sense. No amount of words can alter what the pupil sees in teacher's face. Has a too-busy Saturday night robbed teacher of the peace and poise which are part of her rightful wealth as a Christian? If so, she needs to revamp her week's schedule. Is there contagious joy and enthusiasm for Christ in teacher's presentation of the lesson? There ought to be. Johnny and Mary *see* that before they *hear* what she says.

Church Attendance,

If you, the teacher, do not attend church regularly, don't attempt to teach the Third Commandment. Just skip it. Nothing you could possibly say about the value of faithfulness in worship could affect the pupils so much as

the fact that you don't go to church yourself. Again, what our pupils *see* counts more than verbal exhortation.

Adults Studying God's Word

Johnnie and Mary may hear adults speak of the importance of Bible study. Do they *see* adults at home and at church engaged in that most fascinating and worth-while of pursuits, digging in Scripture treasures? Or do they gather from what they see that after a girl or a fellow is fourteen there is no need of Sunday school? Our high school departments and adult classes *must* increase in number and quality if we believe in true *visual* education. We cannot expect Johnnie and Mary to understand that "through at confirmation" is a carry-over from early days when boys and girls were grown-up men and women before they completed their very thorough and intensive preparation for the confirmation pledge.

Blackboards

For vocabulary study, for review drill, for making graphic the lesson and the assignment, the blackboard has a thousand possibilities. Inexpensive blackboards can so easily be made, that it is almost inexcusable for any Lutheran teacher to be trying to teach

without one. Even where one's "classroom" is a church pew, there is a way of fastening up a black-board each Sunday.

Most of us have learned that when a series of Bible references is to be looked up and discussed it is unwise to list all at once because pupils are so eager to be the first to locate the reference that they will hunt for the next one while you are wanting their attention on the discussion of the former.

Maps

Such an abundance of good maps of the entire Mediterranean area have been appearing in our newspapers during the last years, that there is small excuse for a teacher not having a modern map for studying Paul's missionary journeys, for instance.

Every Sunday school that means business should have not less than three good standard maps for circulation as classes need them. Ask for them, teachers! You will usually get what you need and use. If the maps already on hand are almost never used, can we blame the Sunday school for not purchasing more?

Nor must we forget that hand-drawn maps can be very satisfactory and effective modes of visual

education. Flashcards, pictures, freehand drawings, flannelgraphs, trips to churches and museums, slides, movies are at our disposal. They will be discussed from time to time in this publication.

Need any of us teach as though our pupils brought *only their ears*?

The Art of Discernment

Our pupils need to learn the truth which every Lutheran teacher ought to have learned before he started to teach: that a *true and staunch Christian can, by God's grace, appreciate the good and the beautiful and the true even in those with whom he must heartily disagree on some basic issues*. This is true not only with regard to what we read, but also with regard to all that we see and hear.

A Christian needs to develop the fine art of discernment. Recently the writer saw the current stage hit, "I Remember Mamma," the story of a Norwegian family in San Francisco. Memorable are the character portrayals, the skillful blending of narration and action, most of the humor, and the sound psychology of Mamma's bank account fabricated by her to give the children the feeling of security. But I found myself wishing I were teaching a class of high school youth who had seen the

play. On a hike or at a class party when the conversation turns to what we have seen and done, I should like adroitly to find out how many had noticed that the most lovable and humorous character in the play was Uncle Chris, the "black" Norwegian who shamelessly lived with his mistress, drank to excess, and taught his nephew to swear (the only mention of God in the play). After he has gone to his death with a "Skoal!" and the last glass of whiskey, we learn that there is no fortune for his relatives to inherit; Uncle Chris, the "bad" man of the play, has spent it all helping crippled young people and children to walk again. It is a subtle version of salvation by works.

Often in movies and stage plays and fiction we note that the "good" man is a boob and the "bad" man is likeable. Those who saw "Philadelphia Story" will recall that the "good" man could not even stay on a horse, that the heroine was cold and unloving until she herself had sinned or thought she had, and that the youthful drinking party was attractively glamorous — not

the dirty, "smelly" repulsive thing that most such affairs become. Isn't it wiser to guide young people to discern such fallacies themselves than to make a blanket denouncement of all drama and cinema? Some adolescents so fortunate as to have parents with Christian discernment would thus learn that they are not missing much when forbidden the luxury (?) of three or four movies a week. Better is wise training in the art of discernment than teaching which either ignores youth's fondness for drama or blindly condemns it.

If young people can be brought through the "movie mad" phase by understanding Christian parents and teachers, they will soon be so happily busy about their Father's business that there is no time left for the things which they used to think were so important.

Would that from among our fine Lutheran youth would come several Christian playwrights to give the thrill-seeking world some plays of the highest quality and audience appeal, with a true depiction of the heroic in goodness and the lasting beauty of Truth.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Meeting a Challenge. Miss Mildred Fenner tells the story of a "downtown" church—Mt. Vernon Place Church, Washington, D. C.—in the August number of *The International Journal of Religious Education*. This church found itself facing a changing environment. What had formerly been a respectable residential neighborhood is now the crowded fringe of the main business section. The children of the neighborhood have no adequate recreation facilities, no near-by playgrounds. As they spill over from congested "apartments" in which entire families live in one room—often there are seventy persons in a building that in its better days housed six or seven people—the church lawn has become their adopted playground.

At first they were shoved off the grounds because they frequently broke windows and did other damage in the course of their play. Now, under the direction of the church's Minister of Education, they are made welcome and have been organized into a community

club program which is in operation in the Social Hall every evening except Saturday and Sunday. Supervised by volunteer adult workers, the children learn wood-working, sewing, cooking and other skills of their own choice, have a dramatics club, belong to the Boy and Girl Scouts, etc.

The program is so outstanding as to have won the commendation not only of workers in child welfare over the city but also of J. Edgar Hoover of the F. B. I. for the work it is doing to combat juvenile delinquency.

While no attempt is made to proselyte, persons of the same denominational background are invited to join the church, and many do. Many of the other children attend Sunday school and junior church, and the parents are more and more coming to take part in the church's religious activities. The church school has an enrollment of approximately 1,300 and nearly 5,000 people hear the weekly sermons at two morning and an evening service.

A Rich Harvest. The *American Lutheran* tells the story of Mrs. Caroline Burg, a consecrated Lutheran Christian, of Lake Parsippany, New Jersey, who came to her pastor several years ago and asked for some advice and assistance in starting a Bible class for a few neighborhood children. She invited a number of boys and girls, and they began their meetings on July 7, 1942. There were seven of them then. On April 29, 1945, after a little more than two and a half years, there were ten teachers, seventy pupils, and a newly established communicant membership list of forty-three persons with a resident pastor called under the auspices of the Atlantic District Mission Board.

It all happened, under the grace of God, because one person invited a few boys and girls, who in turn kept inviting others, even their parents, to establish a class, a Sunday school, and then a church.

* * *

Opposition to Religious Education. The Free Thinkers' Society of Rochester, New York, and The Chicago Action Council have been making several efforts to stop religious instruction in the public schools. The main effect of these efforts so far has been to stir into action the friends of religious edu-

cation wherever these attacks on religious freedom have been made.

* * *

New Mexico Rejects Released Time Bill. By a close margin a bill providing for voluntary religious instruction in the public schools was defeated in the New Mexico house of representatives.

* * *

Lutheran High Schools. The *Lutheran Herald* reports a return of interest in the academies, which at one time flourished in the various Lutheran synods. The six academies still left in the Norwegian church bodies are at present prospering and preparing to expand, and one of the older ones, closed in 1936, is being reopened. In these large cities it is said that there have been discussions about the possibility of establishing Lutheran high schools. People are beginning to feel the need of high school education which is positively Christ-centered. "The answer," says the *Herald*, "may well prove to be intersynodically supported Lutheran high schools—an added reason for working for a greater degree of Lutheran unity!"

* * *

Volunteers to the Rescue. Twenty-five young women, teachers and college students, volunteered their services for the summer months to

the Division of American Missions of the Lutheran Church to assist in the war production areas.

They devoted much of their time to teaching in the vacation church schools in the several war-housing areas. At Orange, Texas, the vacation church school had an enrollment of 1,000 children.

The volunteer workers came from all parts of the country and from every branch of the Lutheran Church. Transportation and living costs and a small spending allowance were provided for them.

* * *

A Record Maker. The Lutheran Sunday school at Richmond, Calif., reported an attendance of 593 chil-

dren. "This qualifies the school," says *The National Lutheran*, "as the largest defense area Sunday school in the country."

* * *

New Education Buildings are being planned by St. Luke's (Am. Luth.), Sacramento, Calif., St. John's (U. L. C.), Stroudsburg, Pa., Bethany (Danish), Portland, Ore., St. Paul's (Am. Luth.), La Grange, Texas, St. John's (Am. Luth.), Le Mars, Iowa, Zion (Missouri), Dallas, Texas, Holy Trinity (U. L. C.), Palmertown, Pa., Trinity (Aug. Synod), St. Peter, Minn., and Mt. Tabor (U. L. C.), West Columbia, S. C.

Cheerfulness

By LAURA GRAY

Issued by the National Kindergarten Association

I DON'T want a bath. I had one yesterday!"

"Bob's taken my towel! You give it back!"

Then followed scuffling and crying. All these discordant sounds came from a little brown house which Molly Wood and I happened to be passing.

"Isn't it late for young children to be going to bed?" I asked as I

glanced at my wristwatch. "It's almost nine. This is the Burt's house—they are all young children. Your Nanny has been in bed since seven."

"The Burt's don't keep regular hours. Mrs. Burt says it doesn't matter during the holidays because the children can sleep in the morning when they stay up late the night before. But I don't believe

they do, for they seem to be wailing all day. They wear perpetual scowls on their faces. I said 'Hello' to Teddy on the street the other day. He scowled back as if he weren't able to smile and look pleasant. Some adults are like that, but I'd be sorry if my Nanny should grow up that way."

"You need have no fear of that," I said.

Why are some children cross and disagreeable while others are so sweet? Are some born with an unhappy outlook, while others are endowed with sunny dispositions? No, a child is not born with a sour temperament. If he appears sour, he has been made so by an unwholesome environment—perhaps by poor health conditions, overweariness, hunger, improper feeding, overexcitement, or family discord.

The needs of a little child are so simple that they are apt to be overlooked. Regular hours for eating, sleeping and playing; suitable food well prepared; comfortable clothes and peaceful surroundings—these are within the reach of most parents.

Every family can have a happy, cheery child if parents are willing to pay attention to his simple needs. When a little one is cross and irritable, something is wrong with

his daily routine or his health. This should be put right before the habit of *grouchiness* settles upon him.

It should be remembered that small children absorb the spirit of their surroundings. As milk takes the taste of other foods confined in the same cooler, so the child reacts in keeping with those with whom he comes in contact. If those around him are cheerful and in happy relationship with one another, he, too, will be cheerful and happy.

We need to watch ourselves. How do we treat such annoyances as a leaky tap, a late delivery? Is it with complaints and frowns or with the lightness they deserve? Do we meet them with a smiling remark, such as, "Daddy will mend the tap when he comes home if he is not too tired," or "Maybe Mother can put on a new washer if Bobby will hold the tools," or, with regard to the late delivery, "The grocer's man may have had an accident with his truck. Poor man, he will be late finishing his work today. We won't wait, but will have something else."

Such seemingly unimportant trifles are the fabric from which character is formed. In a cheerful atmosphere, young children develop habits of cheerfulness.



BOOKS



Our Living Book, by Faye De Beck Flynt. Bethany Press. 192 pages. \$1.25. Pupil's Book 25 cents.

This Teacher's Guide for the course entitled "Our Living Book" contains plans for twenty-five lessons on the Bible with seven objectives as follows:

1. To help boys and girls discover that the Bible is an interesting book.

2. To help them know that the precepts in the Bible give guidance for practical personal problems.

3. To lead pupils to understand that the Bible is a record of man's experience with God.

4. To guide them toward an appreciation of the Bible as their heritage from the past.

5. To help them learn to know certain sections of the Bible very well.

6. To learn where to look for different types of Biblical material.

7. To give them help in planning to use the Bible in daily personal reading.

The lessons are intended for the intermediate or junior high school groups in vacation church schools.

It is published by the Bethany Press as one of the Co-operative Series of Vacation and Weekday Church School Texts.

The lessons are organized into five units: Exploring My Bible, Using the Bible, the Story the Bible Tells, How the Bible Came to Us, and Making the Bible My Own. This guide includes suggestions for guided study, assemblies, recreation, creative activities, and worship.

The Teacher's Guide is accompanied by a Pupil's Book which has different types of material the pupil will find useful in the study, not divided into separate sessions.

Whither Bound, by Bernice Claire Jordan. Bible Club Movement. 72 pages. 65 cents.

This is a handbook for leaders of Bible clubs such as are sponsored by the Bible Club Movement. It contains general suggestions for organizing and conducting the lessons in these Bible clubs. Much emphasis is given certain methods of evangelizing children with definite suggestions for leading them to accept Christ as Sav-

jour, but the need for continued growth in Christian knowledge and faith is not adequately recognized. The author suggests various methods to be used in memorizing Scripture verses through choruses, games, drills, record cards and awards. "The Sword Drill" with its "Attention," "Draw Swords," and "Charge," is carrying the warfare figure a bit too far, it seems.

R. B.

The Meaning of Baptism for a Lutheran, by A. D. Mattson. Augustana Book Concern. 24 pages. 20 cents.

The author sets out to enlarge upon the Fourth Chief Part of Luther's Small Catechism, using to a considerable extent other statements of Luther himself to interpret and explain the words of the Catechism.

The result is an excellent piece of work, worthy of careful reading by every church school teacher. Clearly identifying a number of popular misconceptions regarding baptism, the author shows why they can not stand in the light of Scripture. From this point he goes on to explain the meaning of the Sacrament as a means of grace. "The emphasis is upon the divine initiative," is the heart of the explanation.

From the point of view of the general reader as well as of the teacher in the church school, a fuller treatment of the implications of baptism for Christian nurture would be in order. One small error occurs, when on page 10 the author says that "The Small Catechism declares: 'A sacrament is a holy ordinance instituted by Christ Himself, in which through earthly means we receive heavenly gifts of grace.'" The fact is that the quotation is not from the Small Catechism at all, but from the Augustana Synod's Explanation. It does raise the question, If a theological professor makes a slip like that, can we blame children if they do not always get their Catechism straight?

Victorious Christian Living, by Ruth C. Haycock. Bible Club Movement. \$1.00.

"Victorious Christian Living" is a set of ten lessons for the Flannelgraph especially prepared for older children and young people. The introduction states: "If children will be led to receive Him as their Saviour before they reach the adolescent age, and then, as adolescents, to yield their lives to Him, He will be to them the power that they need for living a victorious Christian life." The lan-

guage here also suggests warfare. Spiritual applications are made regarding the Bible and its contents as the "Book of Victory," "Gold Nuggets," "The Victory Postage Stamp," unopened gifts under a Christmas Tree, "The Report Card," Food in a full cupboard (contrasted with that of Old Mother Hubbard), and others. The flannelboard method, as well as some of the applications offered, appear too juvenile for young people.

Introduction to the Christian Religion, by Ernst Kaper. Translated and adapted by Lawrence C. Bundgaard. Lutheran Publishing House, Blair, Nebraska. Paper bound. 147 pages. 60 cents.

The first and larger part of this book for catechumens is based on the chief parts of Luther's Small Catechism. The author, who was for a number of years mayor of Copenhagen, was known as a beloved and effective leader of youth. His discussions of central doctrines of the Christian religion are inter-

esting, simple, and related to life. They include many quotations from the Bible.

The second part is made up of devotional readings for youth, mostly translations from writings by Principal Loft of Odense. These are warmhearted, instructive, and very practical.

Most Sunday school teachers working with intermediates will find the book worth adding to their library.

Chapel Vespers, by Ernest A. Lack, Chaplain (Lt. Col.) U.S.A. Augustana Book Concern. 116 pages. \$1.25.

Here is a collection of devotional talks prepared by the chief chaplain at Camp Wheeler, Georgia. Though first given to men in military service, the sermons do not emphasize war. Rather, they undertake to instruct and edify young men face to face not only with danger, but also with themselves and with God. Chaplain Lack has, we believe, been successful in his undertaking.

Is there such a being as a non-cooperative Christian?

Nothing is so dull as to be encased in self.